

THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 25, Vol. XVIII.

Saturday, June 21, 1856.

Price One Penny.

A Discourse by Elder Samuel W. Richards.

DELIVERED AT A CONFERENCE, HELD IN PROVO, UTAH TERRITORY, JULY 14, 1855.

(From the "Deseret News.")

It was with a great degree of pleasure that I received the invitation of President Young to attend this meeting, and I certainly feel that I ought to consider it a great privilege, notwithstanding any embarrassment that I feel in addressing this assembly. It is the first time that I have been so far south since I returned from my late mission to Europe, and it is not only pleasing to me to see and realize the progress that has been made, but it is a greater privilege to enjoy a place among this people who are the chosen of the Lord.

We have now set out to gain celestial glory, to live by the commandments and revelations of God, and to accomplish the object we have in view, we must be united in all our movements, be of one heart and one mind. When I look before and around me, I behold the faces of many who have been with me in foreign lands, those who have listened to my counsels and instructions, and from the time that they first beheld my face, they have passed through many circumstances, and those circumstances have had a tendency, if they have done right, to strengthen their faith; I hope, at least, it has not had an opposite effect upon their minds, as I regret to say it has had with many who

once were warmed and cheered by the Spirit of truth.

This morning, as I am called upon to address you, my brethren and sisters, I desire that my communication may be such as will strengthen the Saints of God; such as will be calculated to do them good; and to this end I invoke the dictation of the Holy Spirit from on high; and I desire that this may be your feeling and faith.

So far as I am concerned, I will speak the feelings of my heart in relation to the things of God, and this I will endeavour to do as freely as in my own family. It is not expected that I will speak upon many points that others will, yet, so far as I may speak upon doctrine and principle, I will endeavour to express my views so as to be understood.

In the first place, I look upon you as agents, being endowed with rational faculties and capable of continual improvement; as beings who have not despised, but have partaken of that great good which our heavenly Father bestows upon those who are faithful to His laws. It appears that you and I have to surrender a portion of our supposed rights and privileges, to the dictates of a being of greater power and wisdom, or ourselves altogether,

or we cannot attain to that exaltation which is now far beyond our reach; for we embraced the Gospel when it was presented, and we covenanted, in virtue of that Gospel, in acknowledgment of that Priesthood, that we would submit to it in all its requirements, in order that we might be exalted by it; and we may, probably, with propriety, ask the question, have we complied with that covenant?

I feel to ask a few questions, in order to stir in you a spirit of inquiry respecting your covenants, and the duties you are required to perform. I will say, for my own part, that I have endeavoured to observe that covenant, and to live by it. In the first place, did we receive the Gospel of Jesus Christ as a little child? without which no one can enter the kingdom of heaven—without which no one can be sanctified and fitted for celestial glory. Did we feel willing to lay aside everything which we had become acquainted with, before we heard the fulness of the Gospel? Did we lay aside all the traditions of our fathers which could possibly come in contact with the great principles of eternal life? When a little child comes into the world it does not profess to have received any knowledge before it came into the care of its parents, but it is perfectly passive and willing to be instructed in all things by its father and mother, who are its natural guardians. It does not attempt to dictate those parents, nor to bring up arguments to show what it has previously received in the spiritual world, but it is entirely under the control and power of those who have a right to rule it.

Now, I would ask the Latter-day Saints, have we acknowledged this Gospel and the holy Priesthood, in our lives and in all our actions, as the lawful parentage by which we were born into the kingdom of God? Have we acknowledged that Priesthood, which is after the order of an endless life, from the day that we received the principles of life, until the present time?

We received a feeling rebuke yesterday, in relation to the duties of Saints, and the backwardness that is manifested by many. That Priesthood which we have received we have not honoured, as we might have done, and hence the reason why we receive such frequent admonitions, in reference to the high obligations we are under to our Father and our God. Let me ask if there are in this congregation, any

individuals who, from the beginning, have felt in the least degree to disregard any counsel or instruction given, by those who are appointed to teach the Saints of God? If I were to judge from what I heard yesterday, I should conclude that there have been many deviations from the path of duty. These are my feelings upon the subject, from the teachings we have had so far, and inasmuch as we neglect our duties, we dishonour the parentage of our spiritual birth, not only in the eyes of men but of angels and the heavens.

I hold that when we have made a covenant to live by every word that proceedeth from the mouth of God, and deviate from it, and listen to the counsels of others not ordained of God, we are in a dangerous position. If we treat lightly any of the counsels of God, or of His servants, it does not alter the spirit of the thing at all; a person's rejecting the counsels of God does not make those counsels less valuable; they still remain in full force, and we shall be called to give an account of how we received them. When I see men, the Saints of God, deviating in the least degree from those duties which pertain to our every day life and conduct, it causes me to think that they have no very great share of faith in the things of God; for we must be obedient to the servants of God in all things. Yes, we must give up to them, be governed and led by them. And I will here say, and speak so as to be understood, that there is not a man or woman in this Church, who has a right to use agency in any case, when that agency is exercised contrary to the principles of this kingdom, or in opposition to the Presidency of this Church. Why so? Because such a course is directly opposed to the covenants they have made.

You may consider that this is strong doctrine, but you first voluntarily subscribed to this covenant and Priesthood, and it is the legitimate right, of the head to govern and control every member of the body. If my foot should undertake to dictate to my head, what would we say? We should at once say, sever the unruly member from the body if it will not observe its law, for this is the teaching of the Scriptures. We are also told and commanded, that if "thine eye offend thee pluck it out, for it is better to enter into heaven with one eye, than to have two eyes and be cast into outer darkness."

In the kingdom of God all must be subject to the great governing power of the holy Priesthood. What should be done with those who are disobedient and rebel against the order of heaven? The application is just as good when made to the members of the Church of Christ, as when used in reference to the members of the human body. Let unruly members be severed from the body of Christ, if they repent not, and it will become more healthy; for the Lord has placed officers in the Church in order that those things may be attended to, and everything kept in order. It belongs to the duties of the Priests, Teachers, and Deacons, to visit the houses of the Saints and to see that there is no evil of this kind existing: also to see that there are no plans or schemes in operation calculated to lead this people astray. Is not this of the highest importance to the Saints of God? I will leave the people to answer this question for themselves.

Let me ask you, how far have the Presidents of this place, and the adjoining settlements, made it their duty to see that those officers are faithful in attending to their duties as officers of the Church of Christ, and stirred them up to a sense thereof? When I hear truths promulgated by the servants of God, pertaining to the duties of Saints, I at once resign my will to the authority of the holy Priesthood. Those are my feelings in reference to a position in the kingdom of God. If there is a person under the sound of my voice who has not a disposition to be submissive to counsel—to his President, he is not in the full enjoyment of the Spirit of God.

Here is a test by which you may know when a man honours his calling before the Almighty. Many of you now present have received the Priesthood, and that Priesthood must be honoured in all who hold it, for it is the authority of heaven, and not so particularly the personage who holds it, that calls for our respect. Many will say, "I can yield obedience to the head; whatever President Young says, I am willing to observe." But how far have you, in your lives and conversation, honoured and kept sacred that holy Priesthood which is conferred upon yourselves, and all the official members of this Church? If a man will not honour the authority of God when it is conferred upon himself, or some one besides brother Brigham, I never expect reverence to be paid to the higher

authorities of this Church and kingdom.

When a man will perform an act that will dishonour the principles of eternal life, that man will not honour the holy Priesthood, in whatever hands it may be found. But a man who will honour the Priesthood wherever it exists, whether in the hands of high or low, is the one who will be filled with the Holy Spirit, and be clothed upon with the inspiration of the Almighty. Let me ask why you pay respect to him whom we call our President? Is it because of his person? No doubt all are aware that he is endowed with feelings, sensibilities, and abilities of intelligence, and that these qualities demand our respect, but the principle reason why we honour and respect him is because he is the head and holds the right to govern this people. It is perfectly natural and right that this people should honour, sustain, and uphold him in his high and holy station, but still I maintain that if this people honour him, it is, and should be, because he is a servant of God, appointed by the Almighty to preside over this people.

It is a great privilege to be permitted to live in this age, and to participate in blessings of the fulness of the everlasting Gospel; it is one by which we have received a degree of knowledge in relation to the things of God, and we are in duty bound to honour that Priesthood, for it is by such a course that we receive eternal life and salvation; and, if so, why shall we not live as Saints of the Most High, whether in Provo, or Great Salt Lake City, or wherever we are? The principle is the same in all places, and the authority of God must be respected by every person who holds a standing in the Church of Christ. Whatever your neighbour may do, you have got to live the principles of your profession; it matters not about this, that, or the other person's turning away from the truth, let us pursue the principles of eternal life while in this mortal state, and we will enjoy all the happiness and exaltation promised unto the faithful—those blessings which cannot be taken away from the faithful children of God.

We all know that obedience brings the blessings of peace and joy in the Holy Ghost; and we also know that division brings perplexity of spirit and distress of mind. The children of men upon the

earth can secure to themselves, happiness and comfort here, and ensure exaltation hereafter, only by being submissive to all the counsels of God through His servants, and the Holy Spirit which guides into all truth.

When we obey the Gospel we submit our agency to the Priesthood of God, and covenant to do right—to keep the commandments of God; hence, we have no agency to do anything but that which is strictly in accordance with the laws and counsels of the holy Priesthood.

This is just as far as I admit of the free agency of those who are the servants of God; it is their privilege to do good, and to cause a good spirit to prevail as far as possible, but the very moment that they begin to cherish feelings in their hearts which make them give way to lying, and other kinds of evil, their confidence is destroyed in themselves and with everybody else, and especially with God. None but those who abide the principles of the kingdom of God, day by day, and live by them, can have the confidence of the Saints and servants of God, and the approbation of heaven.

It does not matter to me where I am located, nor the position I occupy, if I know that I am under those persons who hold the authority of God, and whose right it is to dictate—if I know that their authority is appointed by the authority of heaven, it is my bounden duty to pay due submission to them. I have no doubt but that those persons who have felt to complain could think of the time when they loved their President and all the authorities of the Church, but a change of circumstances has turned things another way, and they have, in consequence, pursued a different course, and have, peradventure, become a little stubborn in their feelings.

You have noticed the course of brethren, and observed how they have succeeded when pursuing a course opposite to the instructions of the holy Priesthood. Some take the liberty to act in a manner similar to what they did in the world, and soon their feelings are those which will bring death and destruction upon all who harbour them in their hearts. Nothing will answer but the most complete obedience to the counsels of the Almighty; salvation can only be obtained by rendering implicit obedience to the authority He has placed upon the earth. Obedience

to the Priesthood, and not simply to the man who holds it, is what is required of all who become members of the kingdom of God.

These are my feelings in reference to the principles of eternal life, and I believe them to be correct. It was remarked, yesterday, that something might be said in relation to eternal life—the way and means by which to obtain it, and it is in reference to the temporality, or that which we sometimes term temporal matters, that I wish more particularly to call your attention.

I presume, when you attempt to draw a line between our temporal and spiritual duties that you will find it a very difficult task, for the temporal and spiritual are so blended together that there is no way of separating them, that I am acquainted with. However, we have to attend to our spiritual duties in the Church, as well as to our individual concerns, affairs, and business, and in all we should be subject to the counsels of the Priesthood. As we are a people chosen from the world, we should consider every duty of importance, for the blending of the temporal and the spiritual, obedience to the living Priesthood—to the oracles of God, and unity of words and actions are principles that should be adopted by the Saints; they will tend to cause this people to prosper and spread abroad. "Why," says one, "how?" There are thousands and tens of thousands among the nations of the earth who expect to be here in days to come, and we hope not only to have the necessities of life to hand out to them for their good, but to have good counsel, to set before them an example worthy of their imitation, to show them by our works that we have been faithful to the counsels of our file leaders, and then we can invite them to pattern after our good examples. It is in reference to all these matters that those men are appointed to counsel and dictate us.

Is there a man in this congregation who feels willing, if called upon, to surrender all he possesses to support the lives and secure the temporal salvation of those men, in whose hands God has placed the keys of this kingdom. Supposing that any of you should be tried in this respect, how would you feel about it?

We read in history of a people who were very rebellious, and that in consequence of this the Lord chastened them

that they might acknowledge Him. We learn that there was a time when the Lord led Israel out from the land of Egypt for the express purpose of making them a great nation, a temporal and spiritual kingdom, and did the sounds, the thunderings and lightnings that came from Mount Sinai, and the great power that was exhibited, make that people any more willing to receive the counsels of Moses? I am of the opinion that if obedience be not in the heart, it is difficult to place it there.

Notwithstanding all that the Lord did, the people would rebel, and they were plagued in consequence; but they were a chosen people, hence Moses prophesied that so long as they would keep the commandments of the Lord, that nation which should attempt to break them up, or throw them down, should be scattered and destroyed, but if they rebelled against God's authority then they should be scattered and smitten; and he saw into the future, that when they should bring to mind the things written in the book of the Lord, then He will have mercy upon His children; and if any of them be driven from the face of men, the Lord has promised that even from there He will gather them. This, we are informed, should be at the time when they should look at the book of the law of the Lord, and when they should have suffered double for all their sins.

Now if this people seek to the Lord, with one heart and one mind, He will bless them, but if they will not, we may anticipate a worse and more severe scourge than the grasshoppers have been the present season.

We all know that there are some principles advanced which we are reluctant to receive, because we cannot so fully comprehend them as we could wish, and, peradventure, because they are not so agreeable as we desire to have them, still, if we are careless and trifle with the revelations of the Almighty, can we reasonably expect to receive the blessings? Certainly not. We have covenanted not to violate any principles of eternal life, not to dishonour them, but to respect and obey them, and it is the doer of these principles who will be honoured, respected, and exalted.

We have no justifiable reason for despising any of the counsels of God, for all are given for our good. The revela-

tion respecting the marriage relations is as binding upon the Latter-day Saints as any other that has been given to this Church, and this revelation, in connexion with all others, is indispensable.

The spirit which operates upon those who are opposed to this would, if it were possible, lead and influence them to bring distress upon the people of God by bringing their enemies upon them. But the Lord will not suffer any trouble to come upon this people, unless it be for their salvation and eternal good, and it is my earnest desire that the instructions given at these meetings may have their full bearing upon the minds of all present, that each and every one may be edified and strengthened.

If you have never studied these principles, never seen the importance of being passive and pliable in the hands of the Priesthood, let the teachings at this Conference make a change in your efforts to do good, to spread and to establish truth upon the earth.

Concerning the plurality of wives, there is not a chapter, from the beginning of Genesis to the end of the Bible, that teaches any other order of marriage. When the Lord gave the law of marriage it involved and always did include this order, and there is no instance of its being forbidden, except in the Book of Mormon where the Lord forbids any man having more than one wife.

Some think this an argument against a man's having a plurality of wives now, but the fact of its being forbidden, shows that it was a law once, and that the Lord chose to forbid it at a certain time and to a certain people. When you review the law, given in the first books of the Bible, you will find those principles advanced by Moses. I touch upon this principle of marriage, in order that I may speak more fully upon the principles by which the Lord governs His people, and especially in reference to the Priesthood which the Lord has once more conferred upon the Saints of God.

There is a scripture which gives us to understand that the union of the man and woman is as the union of Christ and his Church, that as Christ is the head of the Church so should a man be the head of the woman. This scripture tells the whole story, and if there is a man here who understands the principles of the Priesthood, he can understand the relation that

he stands in to his family, his wives and his children, and that man who has not learned to be in subjection to the Priesthood is not qualified to have a family under his control. Unless a man do observe that Priesthood so as to understand it, how can he train up his children to honour their Creator in their lives? The man of God is to bring salvation to the woman, therefore the woman is not without the man in the Lord, hence they should be one.

Man came into this world to extend the principles and power of salvation to this earth, and this principle may be extended into the future; in fact when we begin to have anything to do with the holy Priesthood, we begin to have to do with those things that pertain to the future, and every man and every woman should consider this, and if the requisite obedience is carried out in families, such men will be honoured of the Lord. Let the wives obey their husbands and husbands honour their wives, then there will be no difficulty in the families of the Saints.

If you cannot comprehend any principle, let it rest until you have time to investigate the subject, and to talk it over with those who have had more experience, and when the time comes for us to observe that principle the Lord will show it to us, and we shall see the propriety and necessity of it. Some believe in a blind submission to counsel and advice, but, though I speak as I do, I do not believe in a blind submission to counsel, neither do I believe in doing this, that, or the other which I know to be wrong, neither will wrong doing ever be required by the servants of the Most High.

If I do not altogether understand what I am taught to do to-day, I expect I shall have sufficient knowledge of it in the future. It is our duty, privilege, and right, to do

whatever we have to do with an eye single to the glory of God, that we may see, understand, and duly appreciate its bearing. Let me turn which way I will, when I see the conduct of some of the Saints and the course they pursue, and know that it is contrary to the feelings of the servants of God, I regret that the least spirit of carelessness should exist, for I would like to see all the Saints in the capacity of children, in fact I believe that that is the spirit that we always ought to live in—a spirit of meekness and submission; which will enable us to easily bend to all circumstances in which we may be required to be placed.

I am fully sensible that the salvation of this people will be wrought out, and things work together for good, for the purposes designed by the Almighty are being carried out.

It is the privilege of the Saints to dream and see visions, such as will enable them to understand the will of God, and to rejoice and go on in the principles of life, for in the present we have to live for the future, and if we do not the Lord is not bound to assist and protect us. Then do not let a day pass without doing something that will be recorded for your good and that of other people, and strive to do good to all. If you do so, you will be led in the way of life, and eventually be crowned in the presence of our God.

I do not feel to speak longer, as there are many brethren present who will wish to address you; and, for my own part, I wish to sit here and listen. I desire that these meetings may be the means of doing much good among this people, and that you may all pursue that course which will lead to eternal life and exaltation.

May these blessings attend you, is my prayer, in the name of Jesus Christ. Amen.

History of Joseph Smith.

(Continued from page 376.)

[February, 1841.]

Tuesday, 16th.

Resolved by the Senate [of the State of Missouri], the House of Representatives con-

curring, that two thousand copies of the evidence taken before the examining Court in relation to "Mormon" difficulties, and such of the letters, orders, and correspondence on that subject, on file in the office of

the Secretary of State, as may be selected by a joint committee of the two houses, shall be published in pamphlet form, under the direction of the Secretary of State; that one copy, in lieu of the manuscript copies, heretofore ordered, be sent to our delegation in Congress, to be laid before the Houses to which they respectively belong, one to each Member of Congress, and the residue be distributed among the Members of the General Assembly. Approved Feb. 16, 1841.

Is this Missouri's last struggle to retrieve her lost character, to publish to the world a one-sided statement of her robberies, murders, and extermination which she had committed without provocation, at a time when not one Saint was left in Missouri to tell the truth about them?

The ship "*Echo*" sailed from Liverpool for New Orleans, with 109 Saints, led by Daniel Browett.

Saturday, 20th. Elder B. Young went to Harnden, and preached twice on Sunday.

Elders William Kay and Thomas Richardson introduced the Gospel into the City of Hereford.

The Court Martial of the Nauvoo Legion, by a unanimous vote, adopted the following resolutions, to wit—

That no person whatever, residing within the limits of the City of Nauvoo, between the ages of 18 and 45 years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of this Court; and the fines for neglecting or refusing to appear on the days of general parade were fixed at the following rates: for Generals, 25 dollars; Colonels, 20 dollars; Captains, 15 dollars; Lieutenants, 10 dollars; and musicians and privates, 5 dollars: and for Company parade at the following rates—for commissioned officers, 5 dollars; non-commissioned officers, 3 dollars; musicians and privates, 2 dollars. The 1st and 6th of April, and the 3rd of July, were fixed upon as days for general parade for this year.

Ordered that Edward P. Duzette enlist and organize a band of music, not exceeding twenty men. It was also reported that John Scott had been elected Captain in the place of William Law, and Lieutenant Hosen Stout in the place of Albert P. Rockwood, who had been promoted.

Monday, 22nd. I laid before the City Council the following—

Resolved by the City Council of the City of Nauvoo, that the freedom of the City be,

and the same hereby is, conferred on the present Governor, Lieutenant-Governor, Council of Revision, and Members of both Houses of the General Assembly, of the State of Illinois, as an evidence of our gratitude for their great liberality and kindness to this community, during the present winter, which was adopted unanimously.

I also presented the following bill for "An Ordinance in relation to the University."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that all matters and powers whatever in relation to common schools, and all other institutions of learning, within the City of Nauvoo, be, and the same hereby are transferred from the City Council of the City of Nauvoo, to the Chancellor and Regents of the University of the City of Nauvoo. Passed Feb. 22, 1841.

JOHN C. BENNETT, Mayor,
JAMES ELGAN, Recorder.

Tuesday, 23rd. Elder Kington writes from Bristol, England.

We have baptized eight in this place.

AN ACT TO INCORPORATE THE NAUVOO HOUSE ASSOCIATION.

Sec. 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, That George Miller, Lyman Wight, John Snider, and Peter Haws, and their associates, are hereby declared a body corporate, under the name and style of the "Nauvoo House Association;" and they are hereby authorized to erect and furnish a public house of entertainment, to be called the "Nauvoo House."

Sec. 2. The above-named George Miller, Lyman Wight, John Snider, and Peter Haws, are hereby declared to be the Trustees of said Association, with full power and authority to hold in joint tenancy, by themselves and their successors in office, a certain lot in the City of Nauvoo, in the County of Hancock, and State of Illinois, known and designated on the plot of said City, as the south half of lot numbered fifty-six, for the purpose of erecting thereon the house contemplated in the first section of this Act.

Sec. 3. The said Trustees are further authorized and empowered to obtain by stock subscription, by themselves or their duly authorized agents, the sum of one hundred and fifty thousand dollars, which shall be divided into shares of fifty dollars each.

Sec. 4. No individual shall be permitted to hold more than three hundred, nor less than one share of stock, and certificates of stock shall be delivered to subscribers, so soon as their subscriptions are paid in, and not before.

Sec. 5. As soon as the contemplated house shall have been completed and furnished, the stock-holders shall appoint such agents as the Trustees may deem necessary in the management of the affairs of said Association.

Sec. 6. The Trustees shall have power to sue and be sued, plead and be impleaded in any Court of this State, in the name and style of the "Trustees of the Nauvoo House Association."

Sec. 7. They shall also take the general care and supervision in procuring materials for said house, and constructing and erecting the same, and further to superintend its general management, and to do and perform all matters and things which may be necessary to be done, in order to secure the interests and promote the objects of this Association.

Sec. 8. This Association shall continue twenty years from the passage of this Act, and the house herein provided for shall be kept for the accommodation of strangers, travellers, and all other persons who may resort thereto for rest and refreshment.

Sec. 9. It is moreover established as a perpetual rule of said house, to be observed by all persons who may keep or occupy the same, that spirituous liquors of every description are prohibited, and that such liquor shall never be vended as a beverage,

or introduced into common use, in said house.

Sec. 10. And whereas Joseph Smith has furnished the said Association with the ground whereon to erect said house, it is further declared that the said Smith and his heirs shall hold, by perpetual succession, a suit of rooms in the said house, to be set apart and conveyed in due form of law to him and his heirs by the said Trustees, as soon as the same are completed.

Sec. 11. The Board of Trustees shall appoint one of their number as President thereof.

Approved February 23, 1841.

THOS. CARLIN.

W. L. D. EWING,

Speaker of the House of Representatives.

S. H. ANDERSON,

Speaker of the Senate.

State of Illinois, Office of Sec. State, a.s.

I, Stephen A. Douglas, Secretary of State, do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Witness my hand and seal of State.

Springfield, Feb. 24, A.D. 1841.

S. A. DOUGLAS,

Secretary of State.



(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 21, 1856.

- **LETTERS FROM THE FIRST PRESIDENCY.**—Our latest advices from Utah include letters as late as March 3rd, and *Deseret News* to the 5th, completing the 5th volume of that journal.

By the letter from President Young, found on another page, it will be seen that the scarcity of provisions last season through the destruction of crops by grasshoppers, the loss of stock through the severity of the winter, together with the depredations by Indians, all combine to render his public duties arduous and difficult, over and above the responsibility of sending the Gospel to all nations, gathering Israel, and the usual ecclesiastical and gubernatorial duties necessary to establish the Saints as a people, a nation, a territory, and a state in the midst of the earth, upon their new social relations. These duties no mortal, unaided by the revelations of Almighty God, could perform in the teeth of the religious and political prejudices which everywhere exist.

We do not wonder that he should wish those who are entrusted with public business to feel more personal responsibility. We should often wonder how he endures the weight of care and toil which presses so heavily upon him at times, if we did not, in our humbler capacity, receive the marvelous aid of the

Holy Spirit which sustains all the faithful servants of God, and renders them equal to their duties.

We feel most happy, and trust we ever shall, in performing any service, or bearing any responsibility which our worthy President may see fit to commit unto us.

We ever trust in the promised help of God, that we may aid him to build according to the pattern and counsel which was shown unto us in vision, and thereby become an efficient co-worker with him, and a source of consolation to him, during all his greatly increasing labours, attendant upon the uprising of the kingdom of God. The Lord bless and strengthen His servant Brigham, and make him more than sufficient for the great struggle and Conquest of truth in the earth.

We have before noticed in *Star* Number 1, current Volume, our authority to receive and issue drafts upon the "Trustee in Trust," which we need not here repeat. The following are the notices referred to in the President's letter.

TO WHOM IT MAY CONCERN.

Know ye, that from this time henceforth, I utterly refuse for and in behalf of the Church of Jesus Christ of Latter-day Saints, and for and in my own behalf as Trustee in Trust for said Church, to fulfil any agreements or contracts, or to liquidate any debts entered into and made in the name of said Church, or in my name as its Trustee in Trust, except entered into and made by a legally authorized Agent of said Church, whose authority must be based upon legal official documents in his possession, plainly authorizing him to act for and in behalf of said Church, in accordance with its chartered rights and Church regulations.

Done in Great Salt Lake City,
Utah Territory, U. S., March 1, 1856.

BRIGHAM YOUNG,
Trustee in Trust of the Church of Jesus
Christ of Latter-day Saints.

TO WHOM IT MAY CONCERN.

Know ye, that from this time henceforth, I utterly refuse for and in behalf of the Perpetual Emigrating Fund Company, and for and in my own behalf as President of said Company, to fulfil any agreements or contracts, or to liquidate any debts entered into or made in the name of said Company, or in my name as its President, except entered into and made by a legally authorized Agent of said Company, whose authority must be based upon legal official documents in his possession, plainly authorizing him to act for and in behalf of said Company, in accordance with its Charter.

Done in Great Salt Lake City,
Utah Territory, U. S., March 1, 1856.

BRIGHAM YOUNG,
President of the Perpetual Emigrating
Fund Company.

Elder Kimball's letter, being superscribed to us, and addressed to his son William, and to all whom it may concern, we have inserted it for general perusal.

The day is fast approaching, when it will concern *all mankind* to know what the Saints have been required to suffer, in order to establish Zion in everlasting righteousness upon the earth. The Saints in Europe are most deeply interested in all the adversity and prosperity of their brethren and sisters in Utah, for upon the prosperity of the gathered Saints, depends the gathering of those still in Babylon, and their mutual exaltation to the honour and power of eternal lives.

If apology were wanted for so faithful a notice of domestic animals, we would refer all who wish it, to St. John's revelations where beast, fowl, and fish, unite with man to glorify God. We will only add, better is a faithful horse or ox that has helped to save the life or property of his righteous owner, than a wicked man who seeks to destroy the purposes of God on the earth. The one helps to glorify God, the ashes of the other shall be trodden under foot.

The sermon of Elder S. W. Richards is full of good principles, which if the Saints

learn here, it will save them learning it after they are gathered. As it will not appear in the *Journal of Discourses*, we insert it in the *Star*.

NEW PUBLICATIONS.—A Tract of eight pages, entitled "Marriage and Morals in Utah," by Elder Parley P. Pratt, one of the Twelve Apostles, &c., is now ready for sale at £2 5s. per thousand, 5s. per hundred, or 1d. each. All intelligent and virtuous people require to have their minds satisfied upon this most important item of our faith, before they will proceed to investigate "Mormonism." This is the best work of the kind now extant, and should have a universal circulation throughout the British Isles. Pastors and Presidents should instruct their General Book Agents how many to order immediately.

Previous to Elder Daniel Spencer's departure for America, he was frequently solicited by his friends to favour them with his portrait. Knowing the ardent feelings of the Saints, generally, towards this efficient and devoted servant of God, we recommended him to do so, and we are now happy in being able to offer to the Saints a faithful and well-executed likeness on India proof, 12 by 18 inches at 1s. 6d.; India proof, 4to, 1s. 3d.; Plain proof, imperial 4to, 1s.; Plain print, 4to, 6d.; Octavo prints for binding 4d. each.

NOTICE.—The Isle of Man Conference will henceforth be attached to and known as a part of the Liverpool Conference. Elders Dana and Kay will extend their labours in the Gospel, so as to include the Saints who live in that Island, in their ministerial charge.

Foreign Correspondence.

DESERET.

President's Office,
Great Salt Lake City,
March 3, 1856.

Elder Franklin D. Richards.

Dear Brother—Although not in receipt of anything from you, still we feel like making another effort to communicate with you. We presume that you, like ourselves, have written regularly. We have received nothing of yours since the 26th of November, which we replied to on the 29th of the same month, and have written to you every mail except the last month's.

We have received nothing from east of the Wahsatch range since the 24th of November last, and then, only a couple of New York papers *via* California.

Having so little information concerning our business matters east, we can only say that we wish to have our indebtedness cancelled, and refrain from incurring more.

We have, hitherto, written upon the subject to you, and authorized brother Hart, in St. Louis, to draw upon you for funds to assist in liquidating our indebtedness at that place. We have been a good deal oppressed with the debts made payable at this Office, and have considerable amounts yet to meet.

The loss of our crops, the last season, renders our situation far more difficult than it would otherwise have been.

We are obliged to suspend operations on the Public Works, owing to the scarcity of provisions, and already a great number are quite destitute of food. We are, however, sanguine, that if we can induce a judicious application and distribution of what there is, there need be no great deal of suffering.

The Convention meets on the third Monday in the current month, when Delegates will be selected to present our memorial and application for admission into the Union as a State. We trust that it will be favourably received, and acted upon by granting unto us the act of

admission, at least we earnestly desire this consummation to our efforts. The Census Agent has not yet made his reports, but we understand the returns are coming in quite favourably. The Utah Indians are somewhat troublesome, but we do not consider that the hostile feeling prevails to any great extent, but sufficient depredations have been, and are being committed to render it necessary to interpose the restraining power of force to quell them. They have driven off a great amount of stock, and killed six or seven of our people within the last month.

The winter has been, and still remains, quite severe, especially in the northern Counties, in consequence of which large numbers of stock have died.

The health of the community is generally good.

There have been appointed on missions to Europe, some eight or ten men, the names of whom appear in the *Deseret News*.

We expect, that, in accordance with former instructions, all the Elders who were appointed on missions to Europe in the spring of 1854, and previous to that time, understand that they are at liberty to return the ensuing season, so far as it is their wish.

Brothers Orson Pratt, Ezra T. Benson, and others, intend to start as early in the spring as practicable.

Remember me to Joseph A., and all the boys who are now Elders in the vineyard, and, I trust, men of God in Israel. They have our prayers continually in their behalf, that they may be preserved pure and unspotted from the wickedness of this generation, and manifest their faith by their works, and be instrumental in performing a good work for the salvation of Israel.

They should continue to live humbly before the Lord, and consider that they have no other business on hand, but building up the kingdom of our God upon the earth.

We send you two notices, which we wish you to publish, as we wish those who are entrusted with public business, to feel a little more personal responsibility.

I think that brother James A. Little had better remain another year in the Office, to aid brother Orson Pratt.

Praying the Lord to bless, and preserve and sustain you by His Almighty power.

I remain, truly, your friend and brother in the Gospel,

BRIGHAM YOUNG.

Great Salt Lake City,

February 29, 1856.

To my dear son William, and to all whom it may concern.—My family, with yours, are all in good health and spirits. I have been under the necessity of rationing my family, and also yours, to two thirds of a pound of bread stuff per day each; as the last week is up to day, we shall commence on half-a-pound each—at the same time they all begin to look better and fatter, and more ruddy, like the English. This I am under the necessity of doing. Brother Brigham told me to-day that he had put his family on half-a-pound each, for there is scarcely any grain in the country, and there are thousands that have none at all scarcely. We do this for the purpose of feeding hundreds that have none.

My family, at this time, consists of about one hundred souls, and I suppose that I feed about as many as one hundred besides. My mill has not brought me in, for the last seven months, over one bushel of toll per day, in consequence of the dry weather, and the water being frozen up—which would not pay my miller. When this drouth came on, I had about seven hundred bushels of wheat, and it is now reduced to about one hundred and twenty-five bushels, and I have only about twenty-five bushels of corn, which will not provide for my own family until harvest. Heber has been to the mill to-day, and has brought down some unbolted flour, and we shall be under the necessity of eating the bran along with the flour, and shall think ourselves doing well with half-a-pound a-day at that. Martin Wood stated to him that he ground thirty bushels yesterday, but last night was a very cold night, which will check the water again; as the weather has not modified a great deal. Although the sun shines pleasantly through the day, the nights are still quite cold. You must remember that I did not raise one spoonful of wheat last year, and I have not received any from any other source than the mill. Brother James planted some late corn from which we obtained about forty bushels, and rather poor at that. We have some meat, and, perhaps, about

seventy bushels of potatoes, also a very few beets and carrots; so you can judge whether or not we can get through until harvest without digging roots; still we are altogether better off than the most of the people in these valleys of the mountains. There are several wards in this City who have not over two weeks provisions on hand.

I went into the Tithing Office with brother Hill and examined it from top to bottom, and, taking all the wheat, corn, buckwheat, and oats, there were not to exceed five hundred bushels, which is all the Public Works have, or expect to have, and the works are pretty much abandoned, the men having been all turned off, except about fifteen who are at work on brother Brigham's house, and making seed drills for grain, as we shall be obliged to put in our grain by drilling, on account of the scarcity, which probably will not take over one third of the grain it would to sow broadcast.

We shall not probably do anything on the Public Works until another harvest. The mechanics of every class have all been counselled to abandon their pursuits and go to raising grain. This we are literally compelled to do, out of necessity. Moreover, there is not a settlement in the Territory, but is also in the same fix that we are. Some settlements can go two months, some three, some can, probably, at the rate of half-a-pound per day, till harvest. Hon. A. W. Babbitt, even, went to brother Hyde's provision store the other day, and begged to get twenty or twenty-five pounds of flour, but could not. This I was told by William Price who is the salesman of the store. Money will not buy flour or meal, only at a few places, and but very little at that. I can assure you that I am harrassed constantly; I sell none for money, but let it go where people are truly destitute. Dollars and cents do not count now, in these times, for they are the tightest that I have ever seen in the Territory of Utah. You and your brethren can judge a little by this. As one of the old Prophets said, anciently, "As with the people so with the priest," we all take it together.

Some of the people drop many big tears, but your father lets the water take its natural course, for I can say truly, before the Lord, I am glad when the people are brought into a situation to learn to

obey counsel, and to take care of their grain, and not sell it to the poor devils, for if they cannot learn wisdom by precept nor example, they must learn it by the things they suffer.

Now as to my own stock—cattle, horses, and sheep. My sheep are on Antelope Island, I put them there last fall, and Peter Hanson is with them, living in the Garr house, and Joseph Toronto is with brother Brigham's, five miles beyond, where brother Weaver lived. Brother Joseph Toronto came over last week. Peter Hanson wrote a line to me, stating that there had but two of the sheep died. Some portions of the Island are covered with snow nearly three feet deep. The sheep range on the tops of the mountains where the wind has blown off the snow, and they do first-rate. My cattle, sixty head of them, were put in Cache Valley with the Church cattle, and those of other individuals, numbering about two thousand five hundred head, with some forty or fifty horses, some six or eight of which were mine. When the snow fell in that valley about ten inches deep, the fatter portion of the cattle broke and came over into Box Elder and Weber valleys, and scattered hither and thither. It is supposed that one half of those two thousand five hundred head are dead. Whether mine are all dead I know not. My John horse fled out of that valley down on the Weber and died. Old Jim, Elk, and Kit and Kurley remained in Cache Valley, and they were with about forty head of other horses when last seen, but they have not been heard of for a considerable time, and whether living or dead we know not. The snow is about waist deep in that valley. Week before last, Heber and some other boys started to go there, but when they got to the divide between that valley and Box Elder, the snow was about twelve feet deep, and they were obliged to return. Heber found the Lize mare and your two mules on the Weber, and brought them home. They were so poor that they almost staggered.

The Garr boys have lost most all of their cattle, as they were in Cache Valley. Old Daddy Stump went there also, and most of his died. Brother Shurtleff had some ninety cows of brother Brigham's, and he says that they are all dead except ten or a dozen. Brothers Hooper and Williams told me that they had lost about seven hundred head. Mr. Kerr, a

Gentile, told me that he had six or seven hundred head, and they were all dead. Messrs. Gilbert and Gerrish had about as many, and they are all dead, as are also Livingston's and Bell's, and, from the accounts from all the brethren north of this place, we learn that they have lost half of all their stock, and this destruction seems to be more or less throughout the Territory, and many cattle and horses are dying in the City. There may be more or less of these cattle living, but they are scattered from the Malad to this place. There are some forty head of cattle on the Island, probably living.

Some of the Indians have killed some cattle in Utah Valley. Judge Drummond, being there, issued a writ for them. T—— J—— had the writ and summoned a posse without consulting brother Brigham, and, anxious to obtain a few dimes from Uncle Sam, went over to Cedar Valley, and came to the lodge where the Indians were. Battest drew his rifle upon George Parrish, who warded it off on firing, and one of the brethren drew a revolver, and shot Battest through the head, and he fell dead. In a very short time after this, three of our brethren were found dead; one of their names was Carson. They were herd boys. Brother Hunsaker's son has never been found yet—supposed to be dead. Last evening we received news that two more of the brethren were dead, and one mortally wounded, and that the horses were taken from the company who were going to get back some of the cattle from the Indians. It happened in the cedars, between Rush and Cedar valleys, the brethren not expecting any Indians were anywhere about.

The more reckless portion of the Indians have gathered together, and taken something over one hundred head of cattle and horses, and the last we heard, they were making their way towards the Sevier, taking the west side of the mountains, on the borders of the desert. General Wells has issued orders to General Conover to raise men and pursue them, and take away the cattle from them. We have received no news as yet from this company. This difficulty has arisen from our judges, Kinney and Drummond, and some of our foolish brethren who are ready to run at their nod.

William, for your consolation, your cattle are all alive in brother Davenport's care. I have some seven or eight cows in

my yard, and some six or seven over Jordan, whether any more are alive I don't know, but one thing is certain, they cannot get out of the world. No doubt in the spring a great many of the brethren will squatulate or shoot out.

There has been Courts in session here for weeks and weeks, and I suppose that one hundred and fifty or two hundred of the brethren have been hanging round, with the Council House filled to the brim. This scenery continuing for a long time, one day brother Brigham sent Thomas Bullock to take their names, for the purpose of giving them missions, if they had not anything to do of any more importance. So brother Brigham counseled me to make a selection—for Los Vegas some thirty, who are ordered to sell their possessions and go with their families as soon as the weather will permit, for the purpose of going down on to the Rio Virgin to raise cotton; another company of forty-eight to go to Green River to strengthen up that settlement, make farms, build mills, &c.; and some thirty-five or forty to go north to Salmon River, where Thomas J. Smith is, to strengthen up that post; some thirty to go to Carson valley to strengthen that post; some thirty to go into the lead business near the Los Vegas; eight to go to the East Indies, viz—Thomas S. Johnson, William M. Wall, Alexander P. Chesley, George Parish, Martin Crandall, Joseph Kelley, William Bird, and John Whitbeck. John Forsgreen is going to Carson. These are all good men but they need to learn a lesson. Brother Truman O. Angel is going to England and different parts, also Miles Romney, and James Beck, as they will not be required on the Public Works for some year and a half. There are eighteen called to Europe, and seven to Australia.

We left Fillmore on the day of the adjournment of the Legislature, which took place at five in the morning. The weather was cold—snow some fourteen inches deep on the divide between Round Valley and Fillmore or the Cedar Springs. We came on to within two miles of Chicken Creek, and camped out among a few cedars on the side of the bluff—it was severely cold. We got home in about four days. The Legislative party came off on the day appointed, and it went off fine. The Deseret Dramatic Association soon after gave a free party to their members, and a few friends, which I at-

tended. They are now performing on the evenings of Wednesdays and Saturdays. "She stoops to Conquer" comes off the second time to-morrow night. A benefit to Bernard Snow is to be given on Monday night, when will be played "Virginus." More or less of our families attend each night, as we have a box.

Last Sunday, brother Brigham got up in the meeting and thundered out upon the lawyers, and those who hang around the Courts, and try to get on the jury, and he cursed them in the name of Almighty God—if they did not repent and forsake such pursuits—or those who persist in such pernicious ways, and their generations after them, that they might sicken and die, and their property and possessions, their cattle and everything they had, and he called on all the Saints who responded in one loud united Amen to the curse; after which I presented the Los Vegas, Green River, and Salmon River missions, which find in Number 51 of the *Deseret News*.

Brother Smoot has made a selection of one hundred men, principally young men, to go back with ox teams to fetch on the Church goods that lie in Missouri and St. Louis, if there are cattle enough left alive to do so. Your brother David, Brigham Young, and George Grant's son George, will go with them.

Heber and Phebe are living with Ruth and Christeen. Heber is a very steady, good boy, and takes a great burden from my shoulders, by waiting on the family and seeing to things

Prayer meetings are held every night in the week, in the Endowment House, besides the one of the First Presidency, Sunday evenings in the office. You can say to the brethren that I see their wives occasionally at the public places. They are all well so far as I know. I have all I can do, and no time to visit. Say to all the brethren that they are most kindly remembered by me. I would be glad to write to them all.

This letter is for the benefit of all, as it gives the general news. We shall expect to see you home next season, as brother Brigham has sent word, which you will get before you get this.

Brother Franklin, I want you to see William safely home with you. God bless brother Franklin, brother Spencer, yourself, with all the rest of the brethren. Your dear mother is sitting beside me and wishes to be remembered kindly to her son William.

Brother Brigham and all the brethren are well and would say, if they were present, Amen.

From your father in the Gospel of your Lord and Saviour Jesus Christ, to his son William H. Kimball.

HEBER C. KIMBALL.

P.S. Remember me kindly to brother Daniel Davis. This letter is for him as well as you, and tell him that Ann has a great big boy, and his name is Daniel Kimball, the miller.

H. C. K.

Home Correspondence.

SCOTLAND.

Glasgow, May 28th, 1856.

7 o'clock p.m.

Dear Cousin Franklin—I have just arrived in this place, and, thinking you might feel somewhat anxious about *ourselves*, I improve the earliest opportunity to forestall public prints, and give you a correct account of my voyage to Glasgow.

Yesterday, at 4.30 p.m., we left the Clarence dock, in the fine steamer *Princess Royal*, it being her first trip after a

thorough refitting, with new cabin furniture, boilers, &c.

About five o'clock the weather became very wet, and continued so until ten o'clock. The rain was followed by a dense fog. The vessel appeared to steer very wild, which was, by the Captain, attributed to the carelessness of the helmsman. However, by altering our course a little, we passed the Isle of Man without accident, and as all appeared to go on well, the passengers—myself among the rest—repaired to the cabin and spent the time very agreeably, until some time in

the "small hours." I had been asleep some time, when I was awakened by a violent shock, accompanied by an almost universal yell from the passengers. As I was about springing from my berth, I suddenly remembered that there was a God in Israel, and that all would be right if we would keep cool.

I looked at my watch, and found that it was half-past three o'clock a.m. I accordingly proceeded to change my linen, wash and dress, as I had previously calculated, and by the time this operation was completed, my nerves were steady enough to render any assistance which might be required.

I found the decks were quiet and orderly. The sailors were getting the boats out, and the water rushing into the vessel at the rate of one inch in three minutes, in spite of the pumps. We were not more than one quarter of a mile from the land, as I discovered, when the fog had cleared away. There was a little rushing for the boats, but order was strictly enforced. I found that Elder T. W. Russell was a passenger on board. I sent him on shore with one of the boats, and kept myself ready for a swim in case I should find it necessary.

The greatest danger was, that the tide might float the vessel off into deep water, and the boilers being drowned, we must have sunk. Although there was no wind, the tide beat a heavy swell, which sometimes nearly threw the vessel on her beam ends. The water rose in her so fast, that in a couple of hours we were fast wedged on the rock—eight feet of water in the hold. By six o'clock the principal part of the passengers were on shore, and the boats

alongside to take the rest of us off, in case anything should occur.

I found that we were on the cold, barren, rocky, and peculiarly Scottish coast of Galloway, about nine or ten miles from St. Ayr, and had we run ten yards either side of where we were, we would have gone clear.

After every thing was got "ship shape," I began to feel rather tired and cold, and I somewhat astonished the passengers, by going into the cabin and making a hearty breakfast.

At eight o'clock a steamer hove in sight, and by a quarter past nine we were all on board the *Herald*, from Dublin to Glasgow. No life was lost, nor any accident happened, further than that to the steamer. I was in the last boat load of passengers, and the last but one to leave the ship.

As soon as I was safe on board the *Herald*, I improved the first opportunity to tell the Giver of all good of my gratitude to Him, for preserving our lives, in the little danger by which the accident was attended.

Well do I know that the Lord's anointed are preserved by His divine interference, as long as they remember the covenants which they have made before Him.

The remainder of the passage was accomplished in due time, and I found myself in Glasgow five hours behind time, having added a shipwreck to my adventures.

Brother Park and all the rest are well. We feel as though we were going to enjoy ourselves.

All desire a kind and affectionate remembrance to brother Franklin.

Yours truly

JOSEPH A. YOUNG.

Varieties.

THE DIFFICULTIES BETWEEN ENGLAND AND AMERICA.—If we be so fortunate as to get over the present danger, we cannot, therefore, hope for a long respite. Some new nation may be found weak, disunited, and tempting,—some new combination of parties which can only be secured by raising anew the war-cry against England, until at last, in some unhappy moment, the pretence so often repeated will turn into grave earnest, and both nations will be condemned to weep in tears of blood—the one that she has advanced so far; the other that without dishonour she could recede no further.—*Times*, June 3.

It will not do to pooh-pooh! this question. The public should give consistence at once to its expression on the subject, for an accident or a folly might precipitate what it is the interest of all to avoid. We are assured that one of the most eminent merchants in the world, and a member of Parliament, is full of apprehension; and American merchants in Liverpool entertain similar fears. On Saturday, the steamer carried out instructions from